

THE CHRISTIAN CENTURY

Vol. XXIX November 14, 1912 Number 46

THE COUNTRY
CHURCH
BY W. R. WALKER



THE CHURCH IN
THE CITY
BY R. H. MILLER

DR. WILLETT TELLS OF SOME CHURCHES ON PACIFIC COAST.

CHICAGO

Saloon Has No Inherent Right

THE BEST TEMPERANCE news that Chicago has had for years is the recent decision of the supreme court of the state which, it is sustained, will compel approximately 3,000 saloons to close with the end of the license year, Oct. 31. The clause relating to the "perpetuation of licenses" is wiped out, which means that licenses will be granted only for one year, and at the end of that period the holder loses all the rights obtained under the license and must take his chances with the others who desire to go into the liquor business. The decision really makes the mayor the court of last resort, and he can say who shall and shall not have licenses. This strikes a deadly blow at the 3,000 brewery-owned saloons. The fear is, however, that action may be taken by the city council which will render the decision nugatory. The following is an excerpt from the decision of the judges: "The business of selling intoxicating liquor is attended with danger to the community and it is a recognized subject for regulation by the police power of the state. There is no inherent right to carry it on and it may

be strictly prohibited. The manner and extent of its regulation, if permitted to be carried on at all, is to be determined by the state so as to limit as far as possible the evils arising from it. The power conferred upon the city is co-extensive with that of the state and includes authority to adopt any means to reduce the evils arising from the sale of intoxicating liquor, reasonably adapted to that end, which do not violate constitutional rights. The legislature cannot confer any power which it does not itself possess and cannot authorize a discrimination between individuals not founded upon a reasonable difference, for it could not itself make such discrimination."

The distribution of the Bible in foreign lands should be accelerated. At last year's rate of progress, it would take 100 years to give every person in China a copy of the scriptures. Among the Christians of the republic, the pocket Testament league is spreading. It is international in scope and advocates carrying a New Testament at all times.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS



IS THE CHURCH LOSING ITS GRIP upon the life of the nation? Look at a few figures. In 1800 only seven persons out of every 100 of the total population in this country were members of the church. In 1850 there were fifteen to every 100; in 1870, seventeen; in 1889, twenty; in 1890, twenty-two; in 1900, twenty-four; in 1910, twenty-four. There seems to be a crisis on just now. The increase in the population in the United States from 1900 to 1910 was 21 per cent. The increase in the church membership from 1900 to 1910 was 21 per cent. What will the next decade show? It is rather unsafe to prophesy. But more and more it is becoming apparent that great movements of reform and reconstruction are seeking a home and center about which they may organize and unify themselves, and there is none other like the Church if the Church will only take them.

* * *

There are some people who are insisting that there is today a conflict between religion and the Church. However that may be this much is certain—to quote Bishop Williams of the Protestant Episcopal church:

"The Church cannot re-make religion, it cannot shrink it into the old convenient and conventional type, cannot crowd it back again into the old doctrinal and ecclesiastical forms. Religion made the Church in the first place, and it must re-make it today—re-make it into the natural and hospitable home of all that is best and highest in our modern life and world."

These are strong words, and they come from an eminent authority. They are not by any means pessimistic, but they show the stirring of a strong man's blood in his hope for the realization of a splendid dream of what the Church may become. The Church of Jesus Christ was ordained of God and it will ultimately triumph. It may not in its present form, for the Church has changed outwardly many times since it was first given to us. In essentials it has remained the same, but in organization and in activities it has constantly been modified to meet the demands of the age.

* * *

The Church was not created by priests and ministers. So far as the human side is concerned it grew out of the naturally religious instincts of the people. The persistence of religious institutions shows that they are factors of importance in the life of the community. For many the Church is the most powerful of all agents of social control. Its place among social institutions is

unique. From this standpoint alone the best interests of society will be better served by strengthening the Church instead of battering it down. As a fact the Church does its best work in the realm of idealism.

Josh Billings once said: "Before you can have an honest horse race you must have an honest human race." There seems to be much horse sense in this expression. Before it is possible to have an ideal social system we must have ideal men. It is the chief business of the Church to develop such men—men with muscle and mind and morals, men who will fight for the right and a square deal. Those who believe in the general proposition that it is better to have strong men than weak, educated men instead of ignorant, good men instead of bad, might well sincerely stand back of the Church in the work that it is trying to do.

* * *

Sometimes men say: "I believe in religion but I do not believe in the Church." It is impossible to have real religion without organization. Not necessarily the form or organization we have in the Church today, but some kind of organization must result from religion, for true religion is a social force. No man can be religious alone. There must be a God and a neighbor. The Church is man's expression of his religious life and instincts. It is the organization which he has formed to permit him to serve best. True religion means service. It is the business of the Church to save not itself but the world, for it is only as the Church is willing to lose its life that it will find it among the masses.

* * *

After all it must be confessed that the fundamental cause of distress and injustice is sin, and the Church, as a religious force, is fighting sin; so that when a preacher denounces sin wherever he sees it—the sin of the employer as well as the sin of the employee—he is helping to improve social conditions. The Church has its greatest mission in the spiritual salvation of mankind, and this must be given the greatest emphasis. No other society is today doing more than the Church, even in the matter of social service. Some years ago a well-known preacher in New York, becoming impatient with the Church, rented a large hall and later a theater, and for two years he denounced the Church, seeking relationships with those who he thought were doing more than the Church in the emancipation of the people. At the end of this period he returned with the statement that however the Church may have failed no other agency is doing more to help mankind.

CHARLES STETZEL

Social Survey

By Orvis F. Jordan

Under the title "Faking as a Fine Art," a newspaper man in the November American Magazine makes some interesting confessions. The question naturally arises whether this article may not be one more fake on the part of a man upon whom the new school of jour-

"Doctors of Phaking."

nalism in Columbia University might well confer a new kind of a "built-up" story, to use his own phrase, is quite unimportant. "Everything" in it is "possibly true." It has, to employ another of his phrases, "convincingosity." Moreover, it confirms the experience of many, especially those in public life, who have had anything to do with the reporters employed by a wellknown section of the public press. In pleasing contrast to these journalistic "Ph. D.'s" are the ideals of the United Press Association. In the same number of the American Magazine a writer describes the rapid rise of Mr. Roy W. Howard, now in his twenty-ninth year, who for six years has been the editorial head of this news agency. The United Press has become an important factor in molding public opinion. Through its impartial reports of the strike of the textile workers at Lawrence, Mass.—and it was the only news agency in the country to give the whole truth about the situation—Senator Poin- dexter was moved to investigate Lawrence in person, upon which followed congressional interference and the federal probe by Commissioner Chas. P. Neill, of the Department of Commerce and Labor. The sole watchword of the United Press is "get the truth." Its ideal is to

get all sides of every question, lay down the facts, and let the people draw their own conclusions. Such ideals as these ought to commend themselves so strongly to Christian men that they would be moved to ask at once whether the papers they read make use of such news agencies and have such ideals as these about news. Editors are more sensitive to public opinion than any other class. If every reader of these words should express his feeling on these matters in writing, with discrimination and moderate statement, to the editor of his daily paper, there would ensue a reformation in many a newspaper office throughout the land. The public that feeds upon fakes is almost as much to blame as the press that furnishes them.

The Slav has the Turk on the run. The latest news from the seat of war which comes as The Christian Century goes to press is that the Ottoman forces have retreated to the last line of fortifications outside Constantinople. "It has been," says a war-correspondent, "the most complete military disaster since Mukden, the greatest debacle since Sedan." The Greeks have taken Prevesa without resistance and the Servian army is occupying Prishrend. The taking of Adrianople will without much doubt speedily end the war. The Porte has already appealed to the powers to intervene, but it is generally believed that Bulgaria will refuse to listen to any suggestion of this sort on the part of the powers until the allies are at the gates of Constantinople. This would seem to be the first step in driving the Turk out of Europe, which would have taken place long ago had not the jealousies of the great European powers stood in the way. The Balkan peninsula is the key to the Mediterranean, and that is where Russia wants to get. Austria-Hungary is equally desirous of reaching the Aegean. A dissolution of the Ottoman empire in Europe would not only threaten their interests, but might plunge Europe into a fearful conflict in which all of the great powers including England would become involved. It may be that even at this late date the European nations will have to pay in coinage of blood and ruined cities for the sinful treaty of Berlin in which the selfishness of the powers deliberately turned aside the treaty of San Stefano, which ended the Russo-Turkish war Mar. 3, 1878,

and returned Macedonia to Turkish control. What the Balkan allies are now fighting to gain was practically ceded by the Porte at that time, and lost to the Balkan peoples as a result of the diplomatic conference of the powers in Berlin a few weeks later. American Christians, however, have another and deeper interest in the Balkan situation. The result of the conflict upon American missions in the Turkish empire may be most serious. The defeat of the Turk seems almost certain to lead to massacres of Christians by Moslem fanatics. The powers of the triple entente, Great Britain, Russia and France, have already sent a note to Bulgaria, Greece and Servia, pointing out the danger to Christians should they occupy Constantinople and Saloniki.



The liquor traffic, through its alcoholic slaves, murders millions throughout the world every year. When it sends forth one of its degenerates to raise his hand against a prominent man, the world shudders. Is it nothing to us when those who are not prominent are murdered wholesale?

THE CHRISTIAN CENTURY

Published Weekly by
The New Christian Century Co.

EDITORS—CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT
CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON,
ORVIS F. JORDAN, ELLIS B. BARNES

Entered as Second-Class Matter Feb. 26, 1902, at the Post Office at Chicago,
Illinois, Under Act of March 3, 1879.

SUBSCRIPTIONS—Subscription price \$2.00. If paid strictly in advance \$1.50
will be accepted. To ministers if paid strictly in advance, \$1.00 per year.
Single copy, 5 cents.

EXPIRATIONS—The label on the paper shows the month to which subscription
is paid. List is revised monthly. Change of date on label is a receipt for
remitance on subscription account.

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REMITTANCES—Should be sent by draft or money order payable to The New
Christian Century Company. IF LOCAL CHECK IS SENT ADD TEN CENTS
FOR EXCHANGE.

United Religious Press Building
700-714 EAST FORTIETH ST., CHICAGO, ILL.

The Real Purpose of Thanksgiving

Thanksgiving brings us to a consideration of the sources of our
success and happiness. Exhortations to be grateful have meaning
when we recognize that we have received benefits. If we attribute
our good fortune to our own labor and wisdom, we shall have pride
and self-complacency instead of gratitude. Not unto God, but unto
ourselves will praise arise for deliverance from disease and want
and sorrow.

It is better to refrain from expressions of thankfulness than to
feign a sentiment we do not possess. Insincerity is the death of
morals and religion. Is it enough, then, to say, in answer to the
proclamations of the President of the United States and the gov-
ernors of the states, that we have no lively sense of obligation to
anybody for the blessings we enjoy and that we shall disregard the
call to the people to assemble in their places of worship and give
thanks to God for his mercies? It is possible that it is ignorance
and not wisdom that explains our lack of grateful feelings. It may
be to our advantage to meditate upon the means by which we
have come to be what we are and have acquired the good things
which we call our own.

The sense of dependence is so essential a part of religion that
some have made it the whole of religion. "The earth is Jehovah's,
and the fulness thereof; the world, and they that dwell therein." We
found the world here when we came; we did not create it. We
found human society, laws, customs, language, art, literature, science,
philosophy, and religion. These have made us what we are. Are
they not the gift of God. Shall we see God in the unusual occur-
rences and not in the growth of the arts and sciences and in the in-
crease of justice and good will on earth? Shall we see him in the
conversion of the outcast and not in the life of one who has been
kept from the sins that separate him from his fellows?

We use Thanksgiving for the purpose of adding to our apprecia-
tion of natural beauty. "I am a lover of knowledge," said Socrates,
"and the men who dwell in the city are my teachers, and not the
trees or the country." We admire Socrates for his love of hu-
man society and his delight in learning from men and in teach-
ing them, but he was none the better for his aversion to the
country. The trees and the animals are not bad companions.
By associating with them we gain elements of culture the city
cannot give. If we know trees and animals, we know much of
ourselves and the ways of God. The God of nature is a great
God, and our knowledge of nature increases our reverence for Him.

It is customary on Thanksgiving, in many churches, to take
an offering for the benefit of the poor. This is without doubt
a good custom. A better custom is that of those who always
give personal attention to strangers, the bereaved, the lonely,
the discouraged, and the needy. Organized charity is a mark of
advanced civilization, but we cannot commit to it all tender
ministries to the unfortunate. The poor do not live by bread
alone. They need friends to whom they can open their hearts

and from whom they can receive sympathy. The boys and
girls need friends who understand them more than they need
sermons and lectures. If they have friends whose first aim is
to be friends, they will be able to understand the teaching
of the school and the church.

The church should interpret life for us. It does this service
through the word of its minister and through the symbolism
of its worship. We can show our gratitude by making a con-
tribution to the efficiency of the church. We can treat the
minister as a man worthy of confidence and thus point young
men to the minister. We can demand the best qualities of
brain and heart in those who come forward to interpret human
experience. The schools that train ministers need help. Their
defects should be seen by the friends of the church and of its
ministers before the enemies of religion have an opportunity
to ridicule the programs and the achievements of Bible col-
leges and theological seminaries. Friends see defects and seek
remedies. Gratitude for the services of the church to us may
well take the form of wise counsel and material aid to the
institutions that furnish leaders of the church. We can further
strengthen the church by giving attention to its worship. Is
it using outgrown symbols? Let us discard them. Do our
lips pray without insincerity? It is our privilege to assist in
getting better songs and in improving the language and thought
of the prayers uttered in public worship. [Midweek Service, Nov.
20. Ps. 33:107:111.]

S. J.

Among the Bay Churches

(Editorial Correspondence.)

It is no secret among those who are aware of conditions in Ameri-
can cities that San Francisco is not an easy place in which to do
church work. The reasons for this state of affairs need not be dis-
cussed here. It is not that the citizens are godless or irreverent more
than those of other large communities. In fact there have been rec-
ords of more successful church work here. Dr. Charles R. Brown
had for years in Oakland, just across the Bay, one of the
largest and most effective churches in the country, and Dr. C. F. Aked left one of the richest congregations in New York because
he believed he could do more successful work in San Francisco.

None the less the difficulty of religious ministries here is keenly
felt by all who have made the effort. And if our own churches
have shared this condition to some extent it should surprise no
one. Like others we have suffered in many ways. Ministerial
adventurers have in times past made capital of the remoteness of
the coast from the center of the brotherhood, where they would
be better known and less likely to work evil. This day has now
largely ended, but the unhappy results of earlier visitations of
this sort are not yet wholly removed. Then too the material op-
portunities offered by the rich soil and pregnant hills have made
it easy for men to forget their former religious interest in the
abundance of other things.

So many churches of the coast run the gamut of the early apostolic
churches, from Smyrna, militant and watchful, to Laodicea,
lukewarm and faithless. Some of them have had notable records
in the past but are losing out. Some are putting forth the signs
of a fresh and bounding life. And some are holding the even
course of quiet and plodding steps without much progress, but
without relapse.

F. W. Emerson ministers to First Church in San Francisco.
There is an excellent property in its possession, but many things
have conspired to make the work difficult. There are perhaps a
hundred and fifty members. Mr. Emerson is an effective preacher,
and active in every work of social reform, as he has ever been.
Such a leader is sure to bring the most out of the situation if his
people trust him and support his efforts. But his task is not easy.

The pastorate of T. A. Boyer at First Church in Oakland ex-
tends back over many years, and is the most successful of any in
the recent history of our cause in the Bay cities. A handsome
new church property is now well on toward completion, and is
already occupied in part. The relations of the Baptists and Dis-
ciples in Oakland have been cordial and intimate at times, and they
ought to be more so. Where both denominations have a difficult
problem to face, as in such cities, strength might be found in union.

First Church in Berkeley has recently passed through an event-
ful phase in its history. Under the leadership of H. J. Loken, it
was led to consider the question of its attitude toward the other
evangelical churches of the vicinity. Mr. Loken was persuaded
that the refusal of the Disciples to receive members from pedo-

Baptist churches except upon their rebaptism did not reflect the spirit of Jesus, and was not even true to the purposes of the fathers of this movement. After due consideration, the church decided to receive such upon their letters from neighboring churches, while continuing, in harmony with the practice of the Disciples, the reception of members upon confession of faith by immersion alone.

Of course, while unusual among the Disciples, such a practice is not new or without excellent precedent. A growing number of our churches and of the Baptists receive members of non-immersionist churches into some form of relationship, partial or complete. The vote upon the question in the Berkeley church was carried by a very large majority. Those members who dissented from the prevailing opinion have remained in fellowship with the church, though not all of them in attendance. Very wisely they declined to precipitate a division of the church, or appeal to the courts to thwart the will of the majority, though, astonishingly enough, they were advised to take such unwarranted and un-Christian action by the representative of one of our journals, who would thus have counseled the nullification of every principle of democracy and church freedom for which the Disciples have contended for more than a century.

The Berkeley church has passed through a period of testing and self examination as a result of its decision. That step has evoked many different judgments from the brethren on the Coast. Some have condemned the action as contrary to the convictions and practices of the Disciples. Some have openly approved it as prophetic of an increasing tendency toward brotherhood and freedom. Some have withheld open comment while at heart convinced of the courage and rightness of the step taken. But nearly all, no matter what their personal attitude may have been in the case, have conceded that the congregation, acting in the capacity of a democratic and self-governing body, like all the congregations of the Disciples, was entirely within the circle of its rights, and took no step which can sunder it in any manner from the fellowship of the Disciples.

There are many matters of policy and conduct on which an individual church of the free congregational type has entire liberty of self expression. The modification of a custom long followed by our churches, even one so common as the refusal to recognize by formal action the Christian character and standing of the non-immersed members of other churches, lies within the domain of such congregational liberty, and the resolution of the Berkeley church to employ that liberty in taking its recent action lies quite beyond the limits of any outside espionage or ecclesiastical surveillance.

As to the wisdom of the step, time alone can determine. The outcome will be watched with interest by all. At the present the church is alert, active and happy. With the exception of the minority which opposed the new effort to practice Christian unity, the church is perfectly united in spirit and action. Its devotion to Mr. Loken and his work is delightful. If this condition abides, and the additions by confession and baptism continue at their present rate, the future is bright. The Berkeley church will do well to devote itself with whole-souled consecration to its own field and to the effort to make good in all the ministries of a church of Christ. The effectiveness of its testimony regarding the reception of members or any other conviction it holds will not lie in any efforts at the propagation of its policy, but in the ardor and efficiency with which it undertakes its work as a church. Nothing will be so convincing regarding the wisdom or otherwise of the step it has taken as its fruitfulness or failure in the service it renders the community and the world.

It will be watched with keen interest, both by those who approve and those who disapprove its action, and the verdict can only be reached in the years to come. Meantime the tolerance and impartiality with which the other churches of the state and the brotherhood deal with the Berkeley church, even where they regard it as having seriously departed from the traditions of the Disciples, will be the measure of their large-hearted and sympathetic interest in the life of a sister congregation, and their faith that the truth of the gospel is certain to win in the end.

South Berkeley church was organized by E. W. Darst during his administration as superintendent of missions in the Bay cities. The present minister is Robert Lord Cave, formerly with the West Side Church in San Francisco, which is now without a pastor. The South Berkeley church has been assisted in its building plans by the Church Extension Board, and has about one hundred and fifty members. Some of those who did not favor the action taken by the

First Church in Berkeley, worship with the South Church, and might well remove their membership there.

Of the Alameda Church, Frank Ford, also formerly in San Francisco, is pastor. This church has an attractive building, erected during the pastorate of P. C. Macfarlane. The Woodland Church, a strong and effective congregation, is ministered to by Prof. Guy.

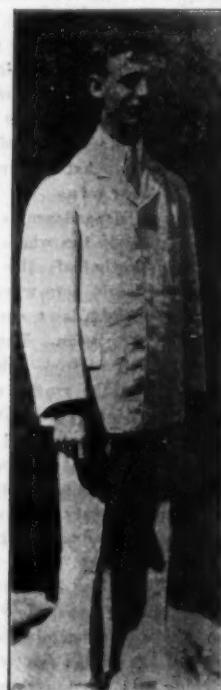
One of the substantial churches of the region is that at Fresno, where Dr. H. O. Breeden ministers. After a long and successful career as pastor of the largest congregation among the Disciples, the Central Church in Des Moines, Dr. Breeden devoted himself for several years to an admirable campaign of evangelism. This brought him, among other places, to the Pacific Coast, and led to an acquaintance with the Fresno Church in a series of evangelistic services which issued later in his acceptance of the pastorate for a time. His undiminished effectiveness as preacher and leader have been of great advantage to the church, which is now enjoying a period of substantial growth. Dr. Breeden is recognized as easily the commanding figure on the Coast in the ministry of the Disciples, and his wisdom, sanity, courage and devotion would give him an authoritative position in any campaign which he wished to lead. His long experience in educational work will make him a wise constructive leader in the new enterprises in behalf of Christian education now being set under way near the Golden Gate.

W. P. Bentley is the superintendent of mission work among the Chinese in California, under the direction of the Christian Woman's Board of Missions. Mr. Bentley has had that best of all preparations for work in such a cause—a considerable term of experience as a missionary on the foreign field. His years in China have made him competent to deal with the many perplexing questions which arise in connection with the evangelization of a foreign population on American soil. He brings to his task the consecration of a missionary and the training of an expert; and may well be trusted to work out his problem in the most effective way.

H. L. W.

Notable Wedding on Mission Field

That missionaries are neither saints nor freaks was a dual popular misconception which Mr. A. E. Cory vigorously punctured in one of those good-humored paragraphs which relieved the intensity



The Bride.

The Groom.

of his missionary addresses at Louisville. And now as if to corroborate his frank and emphatic admission that missionaries are just plain human folks comes the announcement that two of those belonging to the circle of Disciples in China are to be married. That is quite a fundamental human thing for them to do. The announcement comes in the handwriting of the groom with the accompanying pictures mounted cleverly on the note paper. This is what the note says:

November 14, 1912

THE CHRISTIAN CENTURY

(943) 7

"Just to inform you that on the twelfth day of November, nineteen hundred and twelve, in the city of Nanking, there will be a quiet wedding of two missionaries, Eva May Raw, of Nanking, and George Burleigh Baird, of Lu Chow fu."

Upon their united lives their friends and brethren in the churches pray God's blessing, a prayer in which The Christian Century devoutly joins.

Dr. Chilton's Presidential Address

Lacking, hitherto, a general organization representative of all the interests of the churches, whose president might in an annual address interpret the signs of the times and sound a strong, clear note of leadership, Disciples' conventions have formed the habit of looking to the president of the American Christian Missionary Society for such a service. Almost without exception this service has been rendered from year to year in a large minded and truly helpful fashion.

This year the presidency of the American Society was held by Rev. C. M. Chilton, pastor of First Church, St. Joseph, Mo. The profound impression made upon the convention by his official address has already been referred to in these pages, but the character of the address calls for a more deliberate estimate than was possible while the editorial impulses were kindled by the glow of his burning words. Yet the three weeks that have elapsed have not sufficed to diminish the emotion which the address evoked. We have studied it carefully since, and in preparation for writing this article have re-read the last third of it, and without qualification we are ready to say that this is the most statesmanlike, the most profoundly religious, the most prophetic, and in the present situation, the most significant word that has been uttered in the history of the Disciples' conventions.

It has been our practice for many years to read the official addresses of the moderators of Presbyterian Assemblies like Henry van Dyke and Robert F. Coyle, of the moderators of Congregational Councils like Nehemiah Boynton and Thomas MacMillan, of the presiding bishops at the Methodist Quadrennials like Vincent and Oldham, of the presiding bishops at the Episcopal General Conventions like Brent and Lawrence, and we make bold humbly to call the attention of their communions to the fact that the Disciples of Christ have in this address of Dr. Chilton spoken a message which in method, in content and in temper is not excelled in the entire interdenominational repertory of such utterances.

Superlatives are easy and pardonable when they spring from emotion generated in the heat of the event. But the above estimate is not easy; it does not spring from emotion, but from inhibited emotion. And The Christian Century makes no plea for indulgent pardon, but submits its judgment to the most rigid tests of analysis and comparison.

The occasion was a great one. Probably 6,000 people, the pick of the church's intelligence, eager, perturbed and expectant, were gathered in the Louisville Armory. The words of presentation described Dr. Chilton as "a still, strong man in a blatant land." He spoke in a voice whose first words were not clearly audible, like the sound of the distant sea. Some cried "louder," but the voice held its even way and the house compelled itself to become still, abnormally still, so that it should lose not a word. Many listeners were reminded of Rev. George A. Campbell's remark in The Christian Century some time since to the effect that Dr. Chilton's voice seems to be "laden with the eternal."

He produced in his hearers from the start the sense that we were dealing with mighty issues. He called from the deep in himself, and his hearers responded from the deep in their own souls. There was not one trifling allusion. There was not a moment's loosening of the vise's grip upon the conscience of his audience. There was not a suggestion of a trick in manner or rhetoric. Not once did he thrust at the emotions for the mere sake of stirring them up. There was not a single falsetto note in his argument, flung in to win applause or to reassure the prejudiced, but his thought moved firm-footed all the way upon the register of reality.

If one might be allowed to put into a picture the impression the address made upon the emotions, quite apart from the thought processes it stirred up, one would call up the image of a light-house built at the place in the sea where diverse currents meet, whose mighty light not only protects the ship from danger but helps it forward on its way.

Dr. Chilton stood in the maelstrom of conflicting currents. He was aware of the currents. He was aware of their forward tendency, of their resistlessness, of their divine guidance, and there-

fore of their beneficence. His address throbbed with the dynamic of progress; it assumed progress; it neither feared nor fought progress, but welcomed it. The problems that the Church faces today, he said, are problems incident to progress. It is progress that makes the problems.

At the very outset Dr. Chilton laid the foundation of his light-house at the place where the currents of progress meet. Our problems are of three classes, he said:

Those emerging from the growing unity of the Church,
Those emerging from the growing life of the world,
And those emerging from the Disciples' own growth.

This classification of our problems in terms of growth, of forward movement, imparted an urgency to the very logic of his argument which, re-enforced by the urgent temper of the man himself, accounts for the impression of power with which his address was received.

As we pointed out last week, Mr. McLellan's great convention sermon classified our problems statically:

Those to be solved by authority,
Those to be solved by wisdom,
And those to be solved by Christian culture.

Such a classification is not only legitimate but helpful. It implies no reflection upon Mr. McLellan's sermon when we say that Dr. Chilton's address classified our problems dynamically. Mr. McLellan's point of view was that of the artist. Dr. Chilton's point of view was that of the prophet.

And like a prophet he stood in the midst of the problems and told what he saw. He was not making a speech; he was proclaiming the truth. He was not harking back to a static standard; he was striving to make clear the outlines of a living, growing standard. He betrayed no consciousness of parties in the Church—conservative and liberal, or any other parties—between which he must warily steer his way, conciliating with a sop the party whom the main course of his remarks was most likely to offend. He muttered no shibboleths. He vociferated no traditional slogan. He apologized for no "liberal" utterance, and contradicted no "conservative" statement. He chose rather to persuade all parties by standing four square and bearing a man's testimony to the truth as he saw it.

On the question of unifying the Disciples' missionary and benevolent agencies, a question which the very next day was to decide, Dr. Chilton spoke a strong, positive word. "We have no opportunity for a self-conscious group life," he declared. "The churches are hardly able to conceive of themselves as having anything in common. So we are at the parting of the way; either we shall undertake a self-conscious development in the direction of democracy with a view to the general leavening of the group and a serious attempt at the kingdom, or we shall fall into primitiveness as a permanent state, leaving all of our affairs to the circumstances of the local church."

On the question of the growing life of the world, Dr. Chilton spoke in the ringing tones of an optimist. Civilization is advancing, he affirmed. "In this transition period there is a wonderful stimulation of the mind; life is more complex and tense, and powerful to discover truth or untruth. The idea of development is reconstructing the whole world of thought. A new view of the world is here, a new atmosphere, a new life of the mind." What shall be our attitude toward this new world? "Shall we who have come to propose a larger interpretation of our religion fall into quarreling with our times?" Allowing for the many follies strewn along the way of scholarship, "still," inquired Dr. Chilton, "may we not trust the scholarship of the West? Are they not seekers after the truth? By what other way shall men come into the knowledge of the truth? If the Church is to maintain its leadership, it must have sympathy with the intellectual struggles of men. We shall not be able to bluster them into submission. There is a gentle, reverent spirit, which is at once the spirit of religion and true scholarship; it is careful of the sacred treasures, and cautious, and conservative, but open-minded and honest, and infinitely kind. The Church that would dominate the future must have large sympathy; it must make room for many types of mind. In a transition period like this, it will not be possible to bring all of those who belong to Christ under the power of any narrow creed."

For the first time in a Disciples' general convention a clear and unequivocal pronouncement was made as to the status of the churches of other communions. "What more can be said of any church than that it is growing up into Christ? Let us then prefer charity and regard all these churches as churches of Christ, all imperfect, some more imperfect than others, but perhaps none en-

tirely fallen from the way." "A friendly acquaintance with those of other communions will greatly modify our prejudices and conceits," continued Dr. Chilton. "And shall we refuse to others that way by which we ourselves have come? Did we not spring from the loins of denominationalism? How else shall the Kingdom come than by some such development as we see lying before us in the life of the Church today? Are they not all seekers after God, at the worst only belated travelers by the way?" Even the Church of Rome in the fifteenth century is accorded a status as "perhaps the Church of God." "There is a larger faith which sees Christ at work in all communions patiently bringing his sheep into one fold," he concludes, and quotes Thomas Campbell to bear out his position.

One would expect that a brave, broad-visioned address like this would deal squarely with the urgent demand now being made that the Disciples practice Christian unity with other Christians. And Dr. Chilton did not disappoint this expectation. "As we become more intimately associated with our brethren of other fellowships in co-operative activities," he said, and, lest he had not been clearly heard, read the sentence a second time, "it will be increasingly difficult for us to require those of mature Christian characters, who may excel us in many things, to submit to the form of immersion at our hands." "Some among us," he continued, "will be less under the power of the letter than others, and will favor readjustments, in the hope of hastening the cause. Even now we have some who are advocating a modification of the terms of fellowship, and a few of the churches have made departures in that direction. The question is the subject of more or less discussion."

"The Disciples will be very slow," said Dr. Chilton, "to depart from a long, well-established practice, which seems so clearly to be based upon the command of Christ, and on apostolic precedent; the more as they consider the unrest and division that will follow."

But whether the Disciples will be slow or rapid in changing their present exclusive practice, the heartening fact is that a leader like Dr. Chilton clearly sees the problem, frankly speaks to it in this representative address and, without the slightest apology, takes a firm forward step toward its solution. He does not go far toward its solution, but *he goes in the right direction.*

The sectarian effrontery of refusing to receive into the fellowship of "our" churches those whom Christ has received into the full fellowship of his Church unless, forsooth, they "submit to the form of immersion at our hands" is clearly apparent to Dr. Chilton. If Disciples once possessed this insight we have more faith in the rapidity with which they would change their present practice than Dr. Chilton seems to have.

As the people arose to go, having waited until after 1:00 o'clock, caught and held by the majestic sweep of this luminous and urgent utterance, their hearts burned within them.

—Fred B. Smith, in summing up the results of the Men and Religion Movement, in a speech at Montclair, N. J., reveals some remarkable facts. But of chief interest is his three-fold conclusion on current church problems, which are as follows:

"1. You can hold in your church all the men to whom you can give work that seems to them essential to the life of the church, and you cannot hold any more.

"2. The church must accentuate the new definition of sin which 'Men and Religion' has given it. I was enormously humiliated in a certain city where I heard an itinerant evangelist denouncing theater going, card playing and dancing as the worst evils in the church. An old man on the front seat punctuated the whole address with fervent 'Amens,' and shouted approval for every one of the preacher's denunciations. Yet next day I learned from the lawyer who had formerly taken care of this old church member's business that the man's entire wealth had been built up by outrageous methods of grinding the poor—methods so bad that the lawyer finally quit the old rascal altogether and refused to have anything more to do with his business. The church must not content itself with talking to superficial things, but must get down under the surface where sin takes root in selfishness and cruelty.

"3. In any community where there are two or more Protestant churches there must be developed some kind of means for unified action of Protestantism on its common problem."

—On Tuesday of last week the United States passed through a political revolution. In South American republics such a revolution would have aroused the people to a state of frenzy that would have sent soldiers marching and bullets whistling through the palmettoes. In more than one European city while a battle of ballots was being fought, long rows of bayonets would be gleaming.

But here, although there was the most complicated ante-election political situation the country ever knew, our small standing army was sitting in its tents. Although partisan feeling more than once was at fever heat and bitter denunciation led to an attempt to assassinate one of the candidates, notwithstanding all this turmoil, and the possibility that the policies of this or that candidate might result in changes in well-established business arrangements, in this great republic of ours more than 15,000,000 voters cast their ballots for candidates whose proposed policies were each at war with the others, and yet the dove of peace showed not a ruffled feather. In some respects the campaign was the most notable in our national history. There was a question whether or not the election might not be thrown into the house of representatives for final decision, even before the lamented death of Vice-president Sherman. The republic has withstood the stress of four foreign wars and the awful strain of the rebellion of the states; it is now standing firm amid the shock of partisan armies. When a nation can come forth from such a fight with its ranks unbroken, its caissons full of ammunition and its commissary wagons bursting, while all contestants are waving flags, we all may be thankful that the late "spell-binders" of the defeated parties were false prophets.

—"Greater love hath no man than this, that a man lay down his life for his friends." All honor to the young fellow of Gary, Ind., who gave his life to save the life of a girl whom he never saw. "Billie" Rugh was a newsboy, crippled and deformed in body, but with a heart warmed with a love which has touched the world and left him among the immortals. Despite his withered leg, "Billie" won many friends in Gary by his unfailing cheerfulness and kindness. Many people went out of their way to buy papers of the little cripple at his corner newsstand. Throughout the city he was known as "Billie." One day the lad read of a girl who had been seriously burned and would never recover unless skin could be grafted upon her wounds. Without a moment's hesitation he offered to give the skin from his limb, though it meant amputation of the leg, and he would use two crutches for the rest of his life. His offer was finally accepted and the life of the girl saved. But "Billie" contracted pneumonia in the hospital, and, smiling still, slipped quietly out of this world. Ten thousand people are said to have gathered to pay a last tribute to the hero. But numbers cannot measure the gratitude of the world to such as he. His love bound a mighty host to him. His part in life seemed insignificant, yet he did with might and with heart that little and was ready to set his crown in glory with that priceless sacrifice. "Billie" is still, and another sells papers where the click of his crutch on the pavement was so familiar. But the memory of his love will live on. Thousands who never knew of him until they learned of his deed, are uniting in erecting a memorial to his memory.

—There is surely no more fortunate time in the progress of religious ideas to live than that in which the work of protest in the name of freedom having been done, the hour summons to a new and larger emphasis of the spirit life—an emphasis consistent with the freedom which has been attained.—*Frederic A. Hinckley.*

—Love is an awakening, an inspiration, dulling the edge of resentment, sharpening the eloquence of wit, impoverishing distinction, guaranteeing equality and proclaiming the omnipotence of God.—*Willis George Emerson.*

Some Convention Beatitudes For Baptists—and Others.

Blessed are the moderators who run the program on schedule, for they shall see but few delegates going out before the close of the session.

Blessed are the speakers who do not take time from those who follow, for theirs is the obedience of the eighth commandment.

Blessed are the delegates who attend the devotional meetings, for theirs is the power of the spirit.

Blessed are those who muffle their voices in the lobby, for theirs is the last part of Eccles. 3:7.

Blessed are those who stick to the theme assigned them, for they shall have other opportunities to conduct intellectual Cook's tours.

Blessed are the presiding officers who cut out long anthems and spectacular solos, for they shall hear the angelic choirs of heaven.

Blessed are the committees that manifold their reports, for they shall receive greater publicity.

Blessed are the delegates who leave a sweet taste in the homes where they have received hospitality, for they shall be invited to come again.—*The Standard.*

The Church in the Country

By W. R. Walker

EDITORS' NOTE: Two addresses at the Louisville convention which commanded most eager attention were the discussion of Country and City churches by Rev. W. H. Walker, pastor of the rural congregation at Killbuck, O., and Rev. R. H. Miller, pastor of Richmond Avenue Church, Buffalo, N. Y. In epigrammatic brilliance both addressers would approach what musicians would call a "staccato" character. But the real secret of the effectiveness of the speeches lay not in the composition nor the trip hammer style of delivery, but in the keen insight into the concrete situation of his field which each speaker displayed. Our readers will be glad to have the two addresses in juxtaposition. They are not contradictory, but supplementary. The one heightens and strengthens the other. On the program an equally strong address was delivered between these two by Rev. E. F. Daugherty, of Vincennes, Ind., on the problem of organizing the churches of a given county into an organic unity. That address we will print next week.

The church in the country is God's agency in rural redemption.

The Gospel remains his power unto salvation and the church is analogous to his power plant. The country needs redemption. It may not have the vicious sin of the slum nor the gilded sin of the boulevard; but Satan has not neglected to sow his tares in this field. God has "made of one every nation of men to dwell on the face of the earth;" and the passion and weakness of the one are the heritage of urban and rural dweller alike.

A Vital Factor.

That the church in the country is a vital factor in the community life, all admit. Concretely studied, facts are discovered which both dishearten and encourage. Rural churches dead, dying, shorn of their influence through incompetent leadership or misplaced emphasis on trivialities, or weakened by the city-ward tides of migration, make a composite picture fit to be framed in black. Here is a condition challenging the heroism of both ministry and membership. While the favored churches are being thrilled into ecstasy by the transfigurations wrought on their Hermans of vantage, those forsaken in the valley, because of semi-disciplined inefficiency, are vainly struggling with humanity's need. Brethren, my sympathies are with these nine.

A Radiating Center for Righteousness.

Over against these, framed in glory, might be placed another picture, that of rural churches active, efficiently officered, burning with zeal for souls, full of missionary spirit, directing the social and intellectual life, indirectly reacting powerfully on political conditions—in short, being both a rallying and radiating center for everything making for righteousness.

To enhearten for solving the problem presented in the first picture, I dwell mainly on the possibilities portrayed in the second.

The problem of the country church is two-fold—that of arranging proper co-operation among the churches, and of securing efficient leadership. Both phases are important, but the first is solved in the second. Here, as everywhere, methods are subordinate to men. In most instances a strong village church should be the center of the co-operation. Grouped with it should be as many other churches as necessary to adequately support the preacher. Extreme congregationalism, where each church arranges for its preaching regardless of the needs of its neighbors, is unwise, extravagant, unChristian. Each congregation, while retaining its local independence and responsibility, should yet subordinate itself to the group need.

Strong Must Help Weak.

This would necessitate strong churches helping to bear the burdens of the weak, but for churches as for individuals, "it is more blessed to give." A strong church should consider it a privilege to bear more than its ratio of expense for ministerial support. The

"equality" urged by Paul is based on ability, and should be proportionate thereto. Such an arrangement is both scriptural and necessary. To perfect the plan will require time and a patience like love that "suffers long and is kind."

Radical and transforming changes have been wrought in rural life within the past few years. Scientific agricultural methods are becoming general. The average farmer talks intelligently about proteids, carbohydrates, nitrogen, phosphorous, potassium, etc. The mail delivered daily keeps him informed on the markets and the world's progress. His telephone saves time and horse, extends his social circle and enlarges his community interest. High school advantages are within easy reach.

Provincialism Has Fled Country.

Because of these enlightening conditions, provincialism has fled the rural life, and if existent anywhere, hides in the city. In our country the farmer is not "the man with the hoe," but the prophet of the national life. He is coming into his own. He is still more numerous than any other class, and is unquestionably the nation's best asset. A little observation and experience have led me to believe that the highest average of civic, intellectual and religious wisdom is in the village.

Today is the day of opportunity for the country church. It needs for its ministry men of vision, talent, consecration, broad culture, qualities of leadership, and a versatility not requisite everywhere. The pulpit of the country church needs the country prophet. He must speak for God and represent every force and enterprise that makes for righteousness. He must lift up his voice against the prevailing country sins—narrowness, pettiness, gossip, penuriousness.

Salvation a World Need.

The salvation of the church is a vision of world-need and a sense of world-responsibility. Today, as always, the prophet must give the vision, remembering that "where no vision is, the people perish." There is some isolation in rural life which the preacher must share. The seclusion of former times deprived of educational and cultural advantages, and developed provincialism. But that type of isolation has forever made its black-winged flight. The average village today touches elbows with all the world. Telephones, daily papers, magazines, books, farmer's institutes, agricultural extension schools, modern machinery, better roads, bring information and the luxuries of life to the rural home.

Inviting Field for Social Service.

Isolation in the best sense—freedom from some social conventionalities and restraints; the privilege of retiring from the crowd for study and conversation; with a little leisure, introspection and prayer—provides an opportunity for inward growth and development that should appeal to both ministry and membership of the rural church.

The country furnishes an inviting field for social service. Churches have too often been like the rich young ruler—strong on theology and personal morality, but weak in social ministry. Here, philanthropy may be practiced with but little money. There are many neglected localities where the church can be a good Samaritan. Old churches can be revived, Sunday-schools maintained in school houses which will prove valuable feeders for the church.

There are many over-churched sections also. Brethren, who knows but that we have come to the kingdom for such a time as this? Now is our opportunity. Necessity is driving the people toward unity. God is using the hard but effectual law of starvation to eliminate the sectarianism responsible for over-churching these localities. We have been providentially prepared for this emergency, having the scriptural formula for relieving the distressing situation. True, the prescription will not be taken universally, but for that we are not responsible.

Furnishes World its Leadership.

Tomorrow, as today and yesterday, the country will be furnishing the world its leadership. The cities have 5 per cent of our population, but the country provides 8 per cent of the preachers, teachers, doctors, lawyers, legislators, managers of business, and much of the strength of city churches.

The country being the nursery of leadership, the conclusion is plain and irresistible: The country must have the best leadership obtainable. She has before her a task in furnishing ideals to the future brain and brawn of the nation—beside which our national conservation enterprises sink into insignificance. Here is the place to do work for the future.

The fountains of highest moral and religious attainment have seldom been in populous centers. The country or village, is the normal place for propagating manhood at its best. The city needs the product of true manhood, but is content to consume it making little or ineffectual effort to conserve it.

New Blood Sought in Country.

New blood is sought in the country as dependently as the manufacturer turns to forest, field, or mine. Young people on reaching the city must run the gauntlet between vitiating pleasure and commercial dissipation. Those unprotected by the armor of the church cannot hope to escape unharmed. They must be saved for Christ before they reach the city. Hence, the avenue of approach to city salvation is through a country lane. The city is the invention of Cain, and when an angelic census report shows less than ten country people there, conservative real estate investments should be made in remote suburbs.

Not a Practicing Ground.

The country is no practicing ground for a preacher with city ambitions. More than one rural failure has been due to ministerial pride wishing for a "larger field." The con-

gregation was soon echoing the wish. In only one spirit should a preacher take up country work. Having emptied himself as nearly as possible of all selfishness, prayerfully follow divine leading. If led to the rural field, he should enter it with joy, content to make it his life work. In future, let the deceptit toothless advice for young men to go to the country and work for promotion, be withheld. There can be no promotion from a good country field till heaven is entered.

Whoever goes into the country with a patronizing air will leave with bitter memories. He should. The man feeling himself too large for any place to which God calls him has had no call to preach. The God-given vision of the pulpit is not a throne on the mount of ambition, but a beckoning basin and towel at the feet of fellow-servants. There is certain failure for the preacher who for any reason is dissatisfied with his field. When the Master said, "The field is the world," he voiced a profound philosophy.

Both Extensive and Intensive.

It is both an extensive and intensive truth. Every man's field is his world. In it he must live and move and have his being. Whatever of good he will ever do must be done in that field. If in desire he is living elsewhere, his personality is felt nowhere. The preacher fretting or complaining at the work God has given him is unworthy.

Country people are tolerant of the preacher in minor things, exacting in major ones. They expect him to be mindful of the dignity and conduct becoming a preacher. They demand of him honesty, industry, courtesy, sociability, and a genuine interest in people. They prefer a man in the pulpit who reminds them of John Baptist, John Boanerges, or Paul, to one whose personality suggests Edwin Booth, Dickey Pierce, or Aunt Nancy.

True to Bible and the Master.

They want him true to the Bible and the program of the Bible's Master. Saint and sinner alike must be the object of his solicitation, prayer, ministration. The preacher rendering himself indispensable by his serv-

ices will be reasonably certain of adequate support.

Banish the illusion that the field is small. It is really great. Great in its opportunities for both preacher and church. The true minister is an honored man in the country. The spirit of commercialism which builds the city looks with either pity or contempt on the man who has crucified worldly ambition. It cannot understand him.

Service Outside and Inside Pulpit.

But in the village the preacher is not engulfed in the vastness of a commercial and social environment. His personality, ability and general culture can be serviceable outside as well as inside the pulpit. He can be a factor in its political life; not as a partisan, but as a patriot. The social and intellectual life of the community largely turn to him for suggestion and guidance. How important the place he can fill in the lives of the young—aiding in securing employment, directing in choice of a life work, implanting noble ideals, encouraging and stimulating to great undertakings.

Touches Many People.

The number of people whom the rural preacher touches is not inconsiderable. By preaching at two or more places, his combined audiences may be counted in hundreds. Opportunities to deliver special sermons and addresses, conduct funerals, etc., extend the radius of his parish. The intimacy of social intercourse furnishes leverage for his influence. The village and contiguous territory is field white unto the harvest for the evangelist. The people go to church. The less strenuous life gives leisure for religious thought and activity, a condition favorable to conversion. There is this consolation also in country evangelism: methods above criticism may be successfully employed.

The solidarity of the country community brings the church a coveted opportunity for leadership. The country is a community. There is mutuality of industrial interest. Social, educational, political life have much in common. This close relationship in general suggests the unity that should obtain in the religious objective.

Long Pastorate Desirable.

A long pastorate is desirable in the country. The church can mark out a campaign requiring years for realization. The preacher can identify himself with the community in religious, educational and social life. He may have investments in its industrial interests and handle them in such a way as to inure to the benefit of both himself and the church. The pecuniary advantage of a long pastorate requires but passing mention. A fixed home will give his family a feeling of responsibility toward the community—a feeling essential to good citizenship.

It is good for the preacher himself. To continue leadership of the people, he must grow. He will ever be under the necessity of surpassing himself—no easy task. He speaks to people hospitable to the ancient Gospel, but who are chilled by sermons fresh from refrigeration; and whose keen olfactories resent barrel mustiness.

I have stressed the preacher, because he is the key to the situation.

A Plea for Country Church.

I close with a plea for the country church. In so doing, I lean heavily on one motive-duty. There can be no higher motive than that. Love may be a fairer flower, but even love roots in duty. Filial gratitude ought to turn the heart of the strong town and city church countryward. The worst of wretches is the ingrate ashamed or neglectful of his mother.

In the providences of God our fathers, far-seeing men, wrought in the country. This gave us a rural constituency, some of which yesterday moved to the city, and tomorrow will be the dominant force there. The service and sacrifice of the fathers challenge us to be worthy successors. They "endured as seeing Him who is invisible," "looking unto the recompense of reward" the success of their and their Master's cause.

As we stand looking into the sheet of rural opportunity lowered from heaven before our eyes, let us not hastily pronounce its contents common and unclean. As a means of saving the nation, the church, ourselves, we must save the country church.

The City Church

By R. H. Miller

wood" is preserved in the city church which like "The Lincoln Memorial" is a splendid mausoleum for a relic. The traditional organization, forms of worship and methods of work are continued without regard to their fitness for the situation. There is no divine authority for Gothic architecture or an inviolable calendar of services. There was a divine prescience in establishing within the primitive church a rigidity of faith with elasticity of organization.

Disciples Growing in Cities.

The largest growth for Disciples in the past ten years has been in the city. We are rapidly becoming an urban people. And if we are to conserve the splendid results of our sane and appealing evangelism we must centralize and unify. The loose and stray organization which served the first period of our growth will not solve the pressing problems of city evangelization. The present organization of both the average church and our general and representative agencies is entirely inadequate to the work. If this means ecclesiasticism, then an ecclesiasticism which lives and functions for present efficiency is far preferable to one that rubs the brasses of a tomb. The traditional forms and methods are too small and weak. The

old bottles break and the new wine seeks new vehicles and channels. The result is that the children of light. An increasing clamorously urged while the church is denounced for failure. The spirit and ideals of the church are being represented by social reformers who in applying Christian principles to modern municipal conditions are wiser than the children of light. An increasing number of social ministries are being conducted without spiritual reference.

Statement of Principles.

The crisis of the city is moral rather than economic. Legislation and civic commissions may do much to enlarge, protect, enrich and beautify the city to make it clean and safe and healthful—but the fundamental elements of civic salvation are the "willed elements" and these can be adjusted only through a regenerated and patriotic citizenship. The need is for heart and conscience. The callous injustice, the glaring evils, the industrial cruelty and squalid wretchedness of the city are accepted as inevitable accompaniments of the social scheme. The conscience and moral standards of the individual have gone over to the social conscience and group morality.

The city church has, therefore, a prophetic

The Need of Adaptation.

The church in the modern city faces very much the same conditions as obtain on the foreign mission field. There is need for understanding and adaptation. In too many cases "The Little Brown Church in the Wild-

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office. It must cry aloud and hold not its peace concerning municipal evils. There is no social force equal to an awakened conscience. It is the supreme business of the church to make the Christian motive dominant in the city,—to shape public opinion toward the principles of Jesus,—to fill the body politic with a nobler spirit and aid in the growth of good-will. The pulpit must offset the "full dinner pail" argument of the political office seeker and the social agitator by exalting human values above the bread line.

Must Maintain Distinctive Character.

It is the paramount duty of the church to maintain its essential character and distinctive teachings. Christianity cannot save the city by abandoning the church. Nor can the church endure by surrendering its sources of power and undertaking the political and social work of the society which it has Christianized for that very purpose.* There is no respect for the church which in order to win a crowd gives up the very secret of influence and usefulness. The city does not want the church to be a theater, a labor union, a club or a hospital. In too many churches there is more of the sound of revelry than the voice of prayer; more of the odor of soup and antiseptics than sanctity.

The liberal church makes less headway than the "old fashioned." Critical intellectualism makes less appeal than simple piety. The curious crowd is sterile. One "up-to-the-minute" preacher is "milking the barren heifer and the other is holding the sieve." The city will repent on the preaching of a prophet. It laughs at the antics of a clown. Sensational clap-trap may catch an occasional "thrill hunter" but the soul of the vexed and wistful patriot rises only to the heavenly lure. The city's "hell cannot be slacked with culture; it must be drenched with blood."

Social Disintegration.

One of the vexing problems of the city is caused by the social disintegration. The city is not composite but componental. The nations already walk in the light of it. The denser the population the deeper and darker is the social cleavage. Neighborliness is in inverse ratio to the nearness of the neighbor's house. A street, a river, a park may separate populations as foreign to each other as if divided by oceans. The city presents the paradox of being anti-social. Industrial oppression, racial and class antipathies, instability of residence, and denominational affiliations all contribute to the anomaly of the condition in which as people huddle closer together society settles farther apart.

Social integration is the great work of the hour. The city waits for the reconciling word and spirit which will bring together classes now straining apart and cutting industrial and social life with fissures as deep and threatening as hell. Neither political parties nor commercial laws can realize the reconciliation. The true integrating force is spiritual. The Christian man alone has motives big enough and strong enough to suit himself to his fellows in all the numerous ways that strengthen society.

"The Brotherhood of the Carpenter."

City churches have failed mostly through social exclusiveness. The caste spirit has pervaded the household of faith and churches are located and administered with respect to class distinctions. The currents of social life coagulate in churches where they should be warmed and revitalized. We have not yet approximated the divine type. The idea of universal brotherhood was born in the Christian church. Christ pushed back the walls and extended the roof tree of the home when he said "Whosoever shall do the will of my Father who is in heaven, he is my brother,

and sister and mother." He announced the sole law of social concord in the new commandment "that ye love one another." The Sermon on the Mount is a charter of fraternity and a treaty of social peace and harmony.

Primitive Church.

The primitive church ignored imperial types and titles and appropriated the vocabulary and customs of the family as best adapted to manifest the relation of disciples. The most sacred and significant ordinances were typical of birth and the family meal. The meeting place of the congregation was ordinarily a home where rich and poor sat down together in the intimacies and blessings of family life. Worship was accompanied by friendliness, helpfulness, mutual respect and interest, the sharing of fortune and continuous fellowship.

The Roman world was conquered not by an army, a school or a cult but by a brotherhood signed with the sign of the cross. Love introduced into ancient social relationships did what law and force could not do.

The chiefest contribution the church can make to the city is such a brotherhood. The loving, serving, sacrificing society of brothers organized under the spirit of the crucified friend of publicans and sinners who made his grave with the rich in the church the city is calling for with passionate insistence. The pressure of business, the limitation of living quarters, the unsociability of neighborhoods, the hardness of city life throw upon the church the duty of providing the larger home where fundamental social obligations and ennobling relationships may find expression.

Significance of Brotherhood.

To the man who under the preaching of the apostles, had forsaken father and mother and brother and sister, the term "brother" had a tender significance. The necessities of livelihood break up the family circle, disband friendly groups and separate from the church of childhood. The social atmosphere is hard and tense. If the church can teach men to give that word "brother" its original meaning the whole air of the city will become golden with love and peace.

The Recovery of the Individual.

The city represents aggregated life—the human mass. The city sacrifices living men upon the altar of "the colossal man." The vocabulary of the city is of races, classes, groups. Industrialism and socialism combine to destroy the individual. The man is completely submerged and only a few bubbles on the surface of the rising tide of socialism indicate where the struggling individual went down.

The function of the church is to preserve the individual, to enhance his worth, accountability. There is no social gospel except that which commands men everywhere to repent and obey the gospel. There is no social salvation except as individuals are renewed by the vitalities of the cross. Commissioner Fosdick of New York says out of intimate acquaintance with evils and knowledge of redemptive agencies "there is but one cure and that is the slow process of individual regeneration."

The Curse of Nominal Membership.

The greatest encumbrance of the city church today is its nominal membership. Brethren, we need not introduce an associate membership. We have it now. Thousands of church members without the faith of the saints or the obligations of the damned. Clouds without dew; wells without water; lamps without light. They are working more mischief in the world than agnosticism and sectarianism. They will pull down the standards of church efficiency; they wrest the

principles of the gospel in business; they oppress the poor; they capitalize sin; they openly disregard Christian duties; they belittle loyalty and self-control; they blur the edges of Christlike separateness by offensive worldliness and in the name of liberality compromise every article of faith and obedience. They come into the church in "sealed packages" and are neither washed by baptism nor warmed by the spirit.

The City Mission.

The city mission is the alimony which the church pays to the down-town district which it has abandoned and its children are "brought up" by charity. It is the church's poor relation and is expected to be satisfied with the droppings of the table. Like the Christmas Charity Barrel it contains the wealthy brother's cast-offs and old styles. It is feeble, desolate and thankless.

The city mission is the outstanding failure of the church in attempting the city problem. It lacks the appearance of substantialness and sincerity. It fails of social understanding and sympathy between classmen. It lacks the note of assurance and authority. It presents a mutilated and unrecognizable Christ to the people he came to save. It neglects the ordinances that seal the right and worth of the individual and offers a pen for herding sick sheep rather than a home for prodigal children.

Fellowship Cannot be Hired.

Brethren, we cannot hire such fellowship as that of Paul and Onesimus done by proxy. The boarding house and tenement districts of our cities need churches fully organized and equipped and manned both to preach and practice the whole gospel of Christ. They need association through actual membership and co-operation of the cultured and prosperous. Their need is a challenge to our best, not an excuse for our least.

The Institutional Church is to the neglected sections of the city what the modern mission is to the foreign field. It seeks to understand and minister to the whole man in the name of Christ. It is an answer to those who under existing conditions must look to the church to satisfy almost every human need. It is the return of the church to the simplicity of faith and the comprehensiveness of ministry of the apostolic church.

The Institutional Church.

The best statement of the purpose of the institutional church may be quoted from the platform of the Open and Institutional Church League.—"As the body of Christ, the open and institutional church aims to provide the material environment through which his spirit may be practically expressed. As his representative in the world it seeks to represent him physically, intellectually, socially and spiritually to the age in which it exists. In as much as the Christ came not to be ministered unto but to minister, the institutional church, filled and moved by his spirit of ministering love, seeks to become the center and source of all beneficent and philanthropic effort, and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world."

Such is the institutional church. It is costly in men and means, but through it the wretched poor, the outcast, the publican and sinner, who are the more costly by-products of the city's greatness, enter the kingdom which can add all things unto them.

In the redemption of the city the way of love is the way of life. You cannot get society any more than the individual into the city which hath foundation but by the way of the cross.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE NOVEMBER FLOWER GARDEN

There is always a tinge of sadness in closing a pleasant chapter in one's life, and it is with genuine regret that the writer of this series of garden studies writes the word *finis* at the end of this article on the November Flower Garden.

It is as though a long deferred farewell were at last spoken, and this floral season had gone to join the long procession of other years of bloom and beauty, that are now only existing in the book of loving remembrance. However, some one will doubtless think the good-byes should have been said a month ago, and ask, "Where is your November flower garden? What blossoms have the killing frosts left us but a few defeated looking hardy chrysanthemums? An article on flowers in November will have to be like Artemus Ward's lecture on Africa where he never mentioned the dark continent but once, and that was to say that the only rose that flourished there was the negroes."

In Quest of the November Garden.

That might be true, good critic, if Lexington and Central Kentucky (where these articles are written) were the whole earth—as some of us fondly and proudly think; but there are places where the November flower garden is possibly the most beautiful of the year.

Let us assume that the gardener of the Woman's Page, urged by her passion for flowers, started forth in search of the ideal fall garden, and traveled over five hundred miles before she found it. As she traversed the mountain regions of Kentucky, Tennessee and Georgia, she thought that this might be more truly called the blooming time of the trees than the spring, for the mountain slopes were veritable bouquets. It seemed as though Mother Nature, like the doting patriarch of the Bible, had clothed her favorite children, the greenwood trees, in their annual coat of many colors—such a riot of brilliant hues greeted the eyes on every side. No midsummer flower garden could equal the splendor of the gold and crimson and emerald tints, and all the lovely shades that come between those extremes of the color scale.

Colors Grow More Intense.

As the train raced further south, the color scheme grew more intense. The oaks, which are clad here in a sober living of russet and brown, became more rich and varied in hue; great groups of them were blood red, with that burnished glaze upon them, as though they had been freshly varnished. The dogwoods and sumacs, beautiful as they are with us, became more vividly scarlet, while the sweet-gums had all the glory of our sugar maples, with an indescribable shade all their own. The hickories and tulips glowed like clear gold against a background of somber pines. The sky was clouded for most of the journey, but now and then patches of color would glide past, so brilliant that one could hardly believe the sun was not shining on them; they brought to mind the lines of the old poet:

"For o'er the leaves before they fall,
Such hues hath nature thrown,
The woods wear in the sunless days,
A sunshine of their own."

A Property Owning Tree.

As we rushed through this pageant of

color, interspersed now and then with the green gloom of stately pine forests, it seemed as though nothing could be more beautiful—until we reached our "land of heart's desire," an old town in central Georgia. Then we felt we were, indeed, away down South in Dixie. For there we saw on the streets and in the yards superb live oaks and magnolias, the quaint China trees, the bay tree, the crepe myrtles, and the cape jessamine. And we found there a unique example of love of trees, that might have graced the days of the oak worshipping Druids.

A new street was to be opened in the town, which threw a beautiful old oak in the road; the owner refused to let the land be used, unless the tree was safe-guarded. In order to protect it perpetually, he deeded the surrounding ground to the tree itself—the street was opened on those conditions, and the deed is recorded in the court house. This southern oak is probably the only tree in the world that is a legal property owner—would that there were others! Certainly, this is an omen of a better day in forestry, and should make all the trees of the woods clap their hands, as the Psalmist advised them to do.

The Fall Garden of Dreams.

And in this old Georgia town, I found the end of my quest—my fall garden of dreams. If a large number of persons were asked to express their preference for their favorite flower, the vote would probably be evenly divided between the rose, the violet, and the chrysanthemum; a garden, then, that was composed of these choice types of form and fragrance and color might be truly called the perfect garden. Here in this charming place, I found the yards filled with these floral favorites; the beds and the walks were bordered with sweet violets, now in the zenith of their fall bloom. And the roses!—would that there was speech delectable enough to tell how sweet and beautiful they were! All the exquisite tea roses that we see only under glass at home, climbing gayly over porches and pillars, or standing in sturdy masses along the fences, in a perfect wealth and profusion of bloom.

Chrysanthemums on Native Heath.

But the chrysanthemums were indeed on their native heath here, and this was pre-eminently their season. The violets had bloomed before in the spring, the roses in the summer, but these peerless blossoms entered first upon their kingdom in the fall. I have never seen such chrysanthemums growing anywhere outside of a flower show—they were truly specimen plants, both for their size, their shape, and their exquisite range of color. And they were massed with so generous and lavish a hand, that they gave a fulness of joy, that one never gets from plants grown under artificial conditions. I felt several times that I must go in and thank the owners of these gardens for the pleasure they had given me, and was only restrained by the fear of being spurned as a person of unsound mind. The queen of fall flowers finds an ideal environment in this old southern town; the soil is there, the climate is there, and the owners of its multitude of stately colonial homes have the wealth and the appreciation of this incomparable flower, to give it the care and culture it so richly deserves.

So, we may take comfort in thinking, though our own gardens are but a memory now, that there are happy places where the November flower garden is the ideal flower garden of the year.

I. W. H.

Keeping the Play Spirit

When in health the child lives for play, the youth for pleasure. The occupations of adults can seldom be called anything but work for, besides the army of wage-earners filling up each day's measure of labor, millionaires must groan beneath the task of guarding and spending and giving away. Women of fashion must strive early and late to keep their looks and to be well gowned and "in the swim;" the Mrs. Jellybys must be swamped in letter-writting and appointments; and the golf enthusiast and football stars must keep up their muscle with hard exercise. The occupation does not count; it is the spirit in which it is done. All the happiness that play and pleasuring have above work is in the heart of the doer. It takes bare labor or its equivalent to dam a meadow brook, to stir up mud pies, to dance till the small hours, to golf, or tramp, or to be brilliant at dinners and teas. Froebel taught the schools that much that had been made into irksome tasks could be even better done as play. Who shall bring in a like emancipation for us grown-up pupils in life's school? We can scarcely make play out of our same old monotonous every-day tasks; but we can try to cultivate the child's care-free, hopeful spirit.—The Congregationalist.

Bliggerson's Degree

Thomas Henry Bliggerson
Longed for a degree,
"Like to sign
This name of mine
With a tail of LL.D."

Said he,
"Or a Ph.D., or a plain A. B.,
Or any old letters would give me glee."
And he gave away
All his cash one day
To a school and a college and a libraree.

Thomas Henry Bliggerson
Looked for his degree—
Watched the mail
Till hope would fail,
For a note to give him glee.

You see,
He fully expected he would be,
At once created an X. Y. Z.,
Or an LL.D.,
Or a plain A. B.;
But the poor man wasn't even 1-2-3.

Thomas Henry Bliggerson
Now has his degree.
Each thing sent
His establishment
Bears mystic letters three.

You see,
There was no more cash in his treasury,
And he went down into bankruptcy.
So the credit men,
With a large fat pen,
Write "T. H. Bliggerson, C. O. D."
—Baltimore American.

November 14, 1912

THE CHRISTIAN CENTURY

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Church Life

CALLS.

W. H. Kern, Grayville, to Harristown, Ill. Accepts and begins January 1.

Fred S. Nichols, recently pastor Borough Park Church, Brooklyn, N. Y., to Mattoon, Ill. Accepts and begins immediately.

G. A. Faris, formerly editor Christian Courier, to North Dallas, Tex. Accepts.

Lawson Campbell, Indiana, Pa., to become state evangelist for Western Pennsylvania. Accepts.

Ford A. Ellis, Arnold, Neb., to Humboldt, Neb. Accepts.

E. S. Bledsoe, Lampassas, Tex., to Temple, Tex. Accepts.

S. G. Buckner has accepted the call to Somerset, Pa.

F. B. Powell, of Georgia, to Bessemer, Ala. Accepts.

H. P. Atkins, Allen avenue, Richmond, Va., to First Birmingham, Ala. Accepts.

Leroy M. Anderson, Ada, Okla., to Macon, Ga.

EVANGELISTIC MEETINGS.

Niantic, Ill., Robert E. Henry, pastor; E. M. Smith, pastor First Church, Decatur, Ill., evangelist; continuing.

Guthrie, Okla., S. J. White, pastor; E. E. Violett, evangelist; continuing.

Danville, Ky., Dr. R. H. Crossfield, President Transylvania University, evangelist; continuing.

Lincoln, Ill., G. W. Wise, pastor; W. J. Mingens, evangelist; 550; closed.

Colchester, Ill., F. M. Branic, pastor; Fife Brothers, evangelists; thirty-one; closed. Evangelists now at Franklin, Ind., with Pastor W. J. Wright.

Grant City, Mo., J. N. Darnell, pastor; John W. Marshall, evangelist; forty; closed.

Washington, Pa., Walter Mansell, pastor; R. W. Abberley evangelist; fifteen on Nov. 3; continuing.

Armington, Ill., R. B. Doan, pastor; Sword and Kay, evangelists; sixty-eight; debt of \$5,000 raised.

Cozard, Neb., J. J. Langston, pastor; R. F. Whiston, evangelist; 59.

Fancy Prairie, Ill., F. B. Thomas, evangelist; 60; closed.

Frankfort, Ind., J. C. Burkhart, pastor; Scoville Company, evangelists; 91; continuing.

RESIGNATIONS.

Ira C. Smith, Drakesville, Iowa.
H. M. Brandy, Cleburne, Tex.

Aurora, Neb., church will build a \$25,000 house.

L. N. D. Wells, formerly of East Orange, N. J., has begun his work with the Akron, Ohio, church.

Port Arthur, Tex., church has decided to build a \$15,000 house of worship. C. F. Pearce is pastor there.

Bellflower, Ill., church laid the corner-stone of a new house of worship October 27. Louis H. Lehman of Gibson City, made an address.

An unsigned telegram says that the New Lenox Avenue Church of Disciples, New York City was dedicated on Sunday, Nov. 3, the pastor, Z. T. Sweeney, preaching the sermon. A free-will offering of \$6,200 was received. Addresses by other Disciple pastors were made at an afternoon fellowship service.

Six hundred delegates attended the Kansas state convention held in Larned the last week in October. The officers elected for the ensuing year are: J. N. Haymaker, Wichita, president; C. A. Finch, Topeka, vice-president;

dent; George E. Lyons, Topeka, corresponding secretary, and Walter S. Priest, Wichita, convention president for 1913. Atchison will entertain the convention next year.

Dr. Burris A. Jenkins, of the Linwood Boulevard Christian Church, Kansas City, Mo., is to sail March 15, for the Mediterranean. He expects to take a party of eight or ten for a tour in Egypt, Palestine, Greece and Italy. His trip will last for ninety-two days from New York to New York. The personnel of the party is not yet complete, and we have no doubt that he would take pleasure in responding to communications from any of our readers who may wish to accompany him.

Russian Delegates Kept Busy.

During their stay in Chicago Prof. Martin Schmidt and Alexander Persianoff, of St. Petersburg, Russia, were kept busy by the churches. Mr. Persianoff was accompanied by Basil S. Kusseff, leader of Chicago's Russian mission, to act as his interpreter. Prof. Schmidt, speaking English with a degree of fluency, made a number of appointments. He is to be a teacher of theology in the new Bible college at St. Petersburg, a grant for the establishment of which has just been allowed by the government.

Hopkinsville's Good Year.

The Hopkinsville, Ky., church, Harry D. Smith, pastor, has within it a company of people pledged by a solemn pact to attend the prayer-meeting regularly throughout the year. This church reports a membership of 936, an average attendance at Sunday-school of 262, an expenditure for self support of \$7,245.76, and for all missions and charities of \$4,281.28, a total of \$11,527.04, during their fiscal year just ending. The activities of this church and its pastor reach very intimately into the general life of the community.

City Sunday School Superintendents Confer.

One of the features of Indianapolis church life is a monthly meeting of the superintendents of Disciples' Sunday-schools. The October meeting was planned as a recognition of the new Sunday-school officers who were beginning their service with the new season. Among others T. W. Grafton, pastor of Third Church, spoke on the importance of the utmost co-operation between the pastor and superintendent. West Park Church recently adopted the combination service of worship and Bible study instead of the two services, Sunday-school and "church." It was stated that the plan is well-liked and promises to solve some problems. Central Sunday-school has long been distinctive in its devotional atmosphere and its superintendent, Mr. Stacy, said this was partially the result of a carefully prepared program. The music, the Scripture reading, the prayers, and all parts of the service are arranged carefully beforehand, leaving nothing to chance or impulse.

Alluring But Not Commanding.

Here is a declination letter that reads like a moral tonic. It is from E. F. Daugherty of Vincennes, Ind., to the pastoral committee of Pasadena, Cal., church. It appears in the parish paper of that church and it brings disappointment to the worthy congregation that enthusiastically called the Vincennes pastor to the western field. A paragraph shows the stuff this Indiana preacher is made of: "Had you convinced me in prior communications that you were offering me a larger chance in service than is on my hands

and heart in Vincennes, I could have had not one iota of hesitancy in accepting the chance, but coming as a prospect with no element of 'oughtness' in it, I have to discount your fine town and incomparable skies and gracious people and regrettably acknowledge my sense of 'oughtness' in staying on my present job; all my desire being toward your city, all my sense of duty being centered in my present field—and any man with a scrap of honor where desire and duty collide, is forced to stand by duty, for the maintenance of his self-respect."

Jacksonville Church Eighty Years Old.

Eighty years ago the Christian Church in Jacksonville, Ill., was organized. The event was celebrated by the congregation on the last Sunday of October. The church was organized by Barton W. Stone in 1832. In 1834 Mr. Stone and his family came to Jacksonville to live, where he remained until his death in 1844. "A review of the church history," said Clyde Darsie, the pastor, at the celebration, "seems to indicate that it includes three periods: First, the period of the broad vision of the pioneers; second, the period of contention and literal interpretation which preceded and followed the time of the civil war; third, the period of modern enlargement and spiritual development." Many notable names make up the succession of pastors. In the early period the name of Andrew J. Kane, the death of whose widow at the age of eighty-five, was recorded in these pages last week, stands most conspicuous. After the "period of contention" are found the names of Enoch Campbell, J. Madison Williams, John W. Allen, A. N. Gilbert, Samuel B. Moore, George L. Snively and Russell F. Thrapp. The pastorate of Mr. Thrapp was characterized by Mr. Darsie as "conspicuous in missionary expansion and progressive civic reform."

Wearing Your Own Clothes.

Too many persons ape the mannerisms, follow the methods and use the ideas of others instead of thinking and acting for themselves, according to George Hamilton Combs, pastor of Independence Boulevard Church, Kansas City, who preached on a recent Sunday night on "Wearing Your Own Clothes." "All that the past has produced does not constitute one perfected thing for the individual soul. It has given only the raw material. And yet we always rely on other people and other years for our garments. But God never made two plans for a life alike. That which suits you may not suit me. Each spirit must weave its own clothes and yet we are always leaning upon someone else, always striving to take on the manners and ideas of others, forgetting that God wants us to think and feel and act for ourselves. It is every man for himself. We should not go to the past for our clothes. I do not mean that we should not venerate the past, for it should be to us a great inspiration. Lean on your father's work if you will; it should be your inspiration, but it cannot clothe your own spirit. There is no place in life for the man who does not move. I would more likely think of wearing the clothes of a dead ancestor than I would of using his ideas and methods as my own. New times make new ideas and new duties. You need to be a voice not an echo. You must learn to know yourself. It is introspection that clothes your spirit, and it is the hardest thing in the world to get a correct view of yourself as you really are. You need to know your resistances and in a larger way your capabilities. It is not so much what you can stand as what you can do. I have a contempt for cheap books that tell you how to get rich, for they do not do it. If Rockefeller would write a book and tell how he succeeded, I doubt if

it would help very much. But we can get something of his daring and his skill by thinking and acting for ourselves. God gave you something in your brain. Then speak it as he gave it to you to speak. It is your right, your wrong, your standard and your duty. Do things originally. Think and act for yourself."

Louisville Convention Reports.

The editor's mail, since the Louisville convention, has consisted mainly of letters of appreciation of the two reports of the Louisville convention, that which appeared in the Courier-Journal and that which appeared in The Christian Century. These letters come from all parts of the country. All of them are cherished as the chiefest reward of a week of hard labor. It would not be becoming to publish these letters, but from among them, and typical of the rest, we select this one written by Harry D. Smith, of Hopkinsville, Ky., president of the American Christian Missionary Society for 1911:

"Dear Brother Morrison: Your reports of the Louisville Convention were of interest to me as indeed is everything you write, however I may from time to time feel called upon to differ from you in opinion. The spirit of your writing is most felicitous, doubtless because it has been gotten from the Master of us all who is gentle and gracious. I wish to thank you for the pleasure I have had in your reports. It was a most notable convention to which as to a landmark I doubt not we shall look for many years."

Words like these, together with E. L. Powell's message saying that "the first adequate newspaper interpretation of any convention in our history was that of the Louisville convention given by the Courier Journal," and the grateful word expressed in person by J. B. Briney for the "impartial and fair way in which the issues of the convention were reported," make the editor's heart glad—and humble. The task was conceived as an opportunity to serve the Disciples' cause by setting forth their ideals and achievements to the general public reached by Col. Watterson's great newspaper, and any partisan treatment of events or issues would have been not only bad journalism, but repugnant to the writers feelings and convictions. If the newspaper's interpretation carried the spirit of the convention to those readers who were not there, if it enhanced somewhat the prestige of our people and our message, and if it reacted wholesomely upon the convention itself it should suggest to some other writer, more apt than the editor in the fine art of reporting, the doing of a similar service for future conventions.

Eight Addresses on Christian Union.

The eight addresses delivered at the Christian Union conference held in London in 1910 have been published in a little book that lies before us with the title "Christian Union." It is the work of the Christian Association of which Leslie W. Morgan is secretary. Mr. Morgan writes an interesting foreword setting out the purposes of the conference and interpreting the agreement underlying the variety of points of view in the addresses. The speakers were, he says, distinctly informed that they were left free to speak their own minds. Mr. Morgan continues:

"It is an encouraging sign of the times that the speakers so freely took advantage of this quite natural liberty which was granted them, and used the utmost freedom of speech, not only as related to the teachings of the various denominations, but freedom also in their treatment of doctrines and

practices of their own denominations. When a Baptist declares that he would do little to make a man a Baptist, but would do much to make him a Christian; when a prominent clergyman of the Church of England does not so much as mention episcopacy in an address on the bases of union, and only refers to uniformity to exclude it; when two young Disciples show sufficient independence to express opinions contrary to the commonly accepted teaching and practice of their people; and when a Congregationalist makes known the fact that he once wrote an introduction to a book on baptism, written by two Congregationalists, in which he set forth the Baptist position on that ordinance so strongly that he convinced a number of ordinary good Congregationalists that that position was correct, sectarianism is in a bad way, but the kingdom of God will abound. It is the hope of the kingdom of God, if the despair of denominationalism! These speakers may not be right—and many in their own respective religious bodies may denounce them as wrong—but at any rate they are so far free from denominational fetters. This is hopeful in the interest of truth."

The contributors to the volume are: Rev. T. E. Ruth (Baptist), Pres. Archibald McLean (Disciple), Rev. Prebendary Webb-Peploe, M. A. (Church of England), Prof. Errett Gates, Ph. D. (Disciple), Rev. W. L. Watkinson, D. D., LL. D. (Wesleyan), Rev. Charles Clayton Morrison (Disciple), Rev. C. Silvester Horne, M. A., M. P. (Congregationalist), and Dr. J. H. Garrison (Disciple).

The price does not appear on the booklet, but we would guess that an international money order for 50 cents sent to Rev. Leslie W. Morgan, Wrangcliff, Priory Road, Hornsey, London, would get the sender a copy by return mail.

Co-operative District Evangelistic Campaign.

That the churches in the northern district of Colorado, where such cities as Boulder, Ft. Collins and Greeley are situated, have achieved a high degree of unity is shown in a co-operative campaign of evangelism which has just been launched in which every church and pastor in the district participates. The plan is to hold an evangelistic meeting in every church in the district, to man each meeting by forces within the district without the aid of professional revivalists, and to make each meeting an object of attention and prayer for all the churches. From two to five pastors, one of whom is the evangelistic preacher, share the work together in each community. The particular number of pastors in a given place is determined by the size of the field and the amount of personal work deemed necessary. Each pastor donates the extra work and is released by his own congregation on full pay while he is engaged in this work. All pastors are in their own pulpits on Sundays, except the one doing the preaching, and his pulpit is filled by the pastor of the church where the meeting is being held. Each church bears the expense of its own meeting, if able, but if not able to do so a fund has been provided by the district on which to draw, so that the smaller churches are insured a meeting equal in the character of its leadership to that enjoyed by the larger and stronger churches. No pastor is expected to be absent from his own field in the month immediately preceding or that immediately following the meeting held for his own church.

It is believed that this form of evangelism will acquaint the churches of the district one with another, make each church conscious of its larger organic unity with its neighbors, and produce evangelistic results of a more permanent character than are too

often found to follow the "high-pressure" meetings of professional evangelists. A singing evangelist is employed for the entire series.

The first meeting of the campaign is now in progress with the church at Boulder, with J. L. Thompson of Greeley as evangelist, Arthur L. Haley, of Canyon City, leading the singing, and Chas. Lemuel Dean of Loveland, assisting the pastor, J. F. Bickel, in personal work. Next in the series will be Ft. Collins and Berthoud. J. D. Garrison, who has recently taken charge of the church at Ft. Collins, will do the evangelistic preaching there, assisted by a singer, and C. L. Dean of Loveland. The meeting at Berthoud will be conducted by A. S. Dowd as evangelistic preacher, assisted by a singer and the pastor, W. F. Bruce.

Illinois Secretary's Letter

We are very sorry that the names of J. Newton Cloe of Mt. Pulaski and W. H. Blake of Woodlawn, were accidentally omitted from the list of preachers in the new Year Book. These are good and worthy men and their names ought to be in the list. It is our blunder.

C. H. Metcalf, of Girard, is the kind of "preacher's friend" that ought to be in every church in the land. He sent their minister, H. L. Lewis, to the Louisville convention and paid his expenses.

We are beginning to hear from the November offering and we are hoping for a generous response to the call. Our good folks will give if the great need is fairly laid before them by a faithful missionary ministry. Tell of the results; tell of the needy fields; tell of the heroic sacrifices of our state missionaries of the thousands of foreigners in the state; the need of an evangelist in every district; of Chicago and the city problems; of the need of rural community builders and specialists. Illinois is a great rich needy mission field today, and our good Disciples will give liberally if the story is faithfully told.

J. FERN JONES, Field Secretary.

W. D. DEWESEE, Office Sec'y-Theas.

Bloomington, Ill.

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Toronto News

The church at Guelph, Ont., is beginning a meeting, led by Ben. N. Mitchell. We are hoping that the church may secure him as pastor.

The Cecil St. Church, Toronto, has a capable Sunday-school superintendent 'n Prof. E. F. Burton, of the University of Toronto. The school has adopted the Graded lessons, and has begun the course this fall.

R. W. Stevenson, whose eloquence won the next convention for Toronto, has recently built an addition to the St. Clarens Ave. Church to accommodate a growing Sunday-school.

The Monroe Doctrine is afloat in Toronto. D. Munro preaches it at Wychwood, and Wilmer Monroe heralds it at the Keele St. Church. We hear no complaints.

The church at Grand Valley, Ont., will observe anniversary Sunday, Nov. 10. C. O. Reynard, of the Cecil St. Church, will be the speaker for the day, exchanging with the pastor, G. F. Assiter.

The Laymen's Missionary Movement was born in Toronto five years ago. The fifth anniversary of that important event was observed on Nov. 9, by a meeting, addressed by Mr. J. Campbell White, at the St. James Parish House.

C. O. R.

Foreign Society News

The receipts of the Foreign Society for the month of October amounted to \$7,018, an increase over the corresponding month last year of \$1,529. There was also a gain in the number of contributing churches and Sunday-schools and Endeavor societies and individual gifts.

It will be sad news to many missionaries to learn that Mrs. R. G. Platt of Liverpool, England, passed away recently. Mrs. Platt made a beautiful Christian home for scores of weary missionaries as they passed to and from their various fields of labor. She was a faithful Disciple of Christ.

The number of native evangelists and other native workers on the foreign field in the service of the Foreign Society is 1,085, a gain of 326 during the past year. During the past ten years the number of the native force has leaped from 223 to 1,085, a gain of 386 per cent.

During the past missionary year eleven new churches were organized in the regions beyond 2,422 were baptized, a gain of 419 over the year before. The present membership numbers 13,508. There are 101 church buildings valued at \$187,452.

Also during the past missionary year twenty-five Sunday-schools were organized. The total number of Sunday-schools now conducted by our foreign missionary force is 273, and there are 18,398 in these schools, a gain of 3,298 in the year closed. It is gratifying to note that the number of Sunday-schools on the foreign fields has grown from ninety-six in 1902 to 273 in 1912, or an increase of 182 per cent in ten years.

At the last meeting of the executive committee, November 1, Mr. and Mrs. George R. Quiggan of Birkenhead, England, were appointed missionaries to go to Japan. They will not enter that field, however, for about one year. Mr. Quiggan is a graduate of Hiram College. He married a daughter of Joe Coop of Southport, England, who is so well and favorably known to our brotherhood generally. These splendid young people are exceptionally well prepared in mind and heart for work in the Sunrise Kingdom.

At the same meeting of the executive committee, Miss Lulu Snyder of Muncie, Ind., was appointed a missionary to Nanking, China, to be associated with Miss Mary

Kelly. It will be remembered that Miss Kelly works at what is known as the South Gate, Nanking. Miss Snyder took high rank in her studies at Transylvania University. She has done good work in her local congregation at home. Miss Kelly is in great need of someone to be associated with her in her trying experiences.

Steps have been taken to put up a new building on our Bible College Campus in Tokyo, Japan. It will be used, not only for a classroom, but also for a church room for the congregation which has grown up in and about Takigawa. This is an important step and we are much gratified to be able to help along.

Mrs. Harper, the mother of Mrs. D. E. Dinnenberg, who has been visiting for a time in Nanking, has recently been employed as a matron of the Girls' School in Nanking. She will be associated with Miss Emma Lyon.

F. M. RAINS, Secretary.

Home Mission Notes

M. M. Moss, minister of the First Christian Church of Vancouver, reports a new house worth \$5,000 on a lot worth \$5,250, dedicated October 20, with all financial obligations provided for in pledges. A meeting is in progress, with twenty-one additions to the church and a good prospect for many more. J. W. Baker is assisting.

A new church was organized October 20, at San Antonio, Texas, Hugh McLellan assisted the pastor, Albert T. Fitts, in an ordination service wherein two elders and three deacons were set apart for the holy ministry of the new congregation. The Sunday-school has an enrollment of 127.

Dr. E. Olson, in his campaign for Scandinavian missions, reports \$3,500 in new pledges in the past month. He expects to raise \$50,000 by April 1, 1913. While canvassing for funds he is holding a meeting at Mankato and other places; he has received 270 additions to the church.

M. B. Ryan, evangelist in the province of Alberta, Canada, reports a new church nearing completion and ready for dedication November 17, at Clyde. He cannot answer all the calls for evangelistic meetings and regular preaching stations. The cause is growing in the province.

An itinerary of the two Russian delegates to our International Convention, is being made among the churches. Prof. Martin Schmidt and Evangelist Alex Persianoff, are scholarly. Christian gentlemen and have endeared themselves to every group of Disciples and churches they have visited. They have been assisting Basil Keusseff in Chicago, and were received with great enthusiasm in a union meeting of Chicago churches, Oct. 27. Professor Schmidt and Dr. Louis Patmont, with Homer E. Sala, field agent of the A. C. M. S., are having enthusiastic meetings in their itinerary among churches. From Peoria, Eureka and Indianapolis come gratifying reports of the impression these guests of the whole church are making. They are conducting an educational campaign and enforcing their plea for work among foreigners in the home land by concrete examples of the practicability and effectiveness of work already done. Our Russian Mission in Chicago must have \$25,000 within the next few months to meet our obligation to the 400,000 former residents of Russia now living in that city. Our Russian missions in New York and Newark, New Jersey, have proven their value by the conversions they have already made. They must have \$30,000 to give them permanency and adequate equipment.

The American Christian Missionary Society is vitally connected with the nation-

wide enterprise of bringing to the consciousness of the church America's perils and religious needs. The home missions campaign begun September 1, is like a rising tide. New facts sent to all Protestant pastors are echoed from pulpits and platforms to eager listeners. The Home Society is anxious that the churches of Christ will see their day of visitation. The educational value of such a campaign cannot be estimated. Immediate and delayed results will vindicate the wisdom of such an undertaking.

From churches using the budget method and the duplex envelope the home board has monthly remittances which greatly relieve its necessities and encourages the brethren. The El Paso church, Perry J. Rice, pastor, has just sent \$350 for the A. C. M. S.. This significant statement accompanies: "We have a small balance in our missionary treasury and are planning an aggressive campaign to enlist all our members for regular contribution next year."

I. N. McCASH, Secy.

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